

THE RACE CELESTIAL.

By HENRY GREENE-
WOOD, Master of Arts,
and Preacher of the
Word of God.

The second Impression, corrected
and enlarged by the Authour.

1. COR. 9. 24.

So runne, that ye may obtaine.



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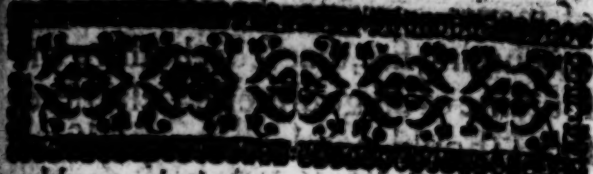
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TO THE MOST

High and Mighty, most Gracious
and Religious Prince, JAMES, by

the grace of God, of Great Brittain,
France and Ireland King, defender of
the Faith Apostolicall, &c. All

Most hap in this life, and
eternall blisse in the
life to come.



HE picture of Pur-
tie, and patterne of
Piety, (most gracious
& dread Soueraigne
Lord) holy Bernard
by name, deciphereth

at large the grosse enormity of
the vgly vice Ingratitude, saying:

*Inimica anima, exinuitio me-
orum, dispersio virtutum, &c.* An e-

ny to the Christians soule, an exile

The Epistle Dedicatory.

of merites, a quaine of reason, and a
consuming fire, that scorches up the
fountain of all godliness. Left there-
fore I should condemn my selfe of
this sensuall sinne, and chalenged be
of grosse Ingratitude; I haue presu-
med (craving pardon for my arro-
gant audacity herein) in token of my
loyall duty to your sacred Majesty, to
transport these lines Laconicall, and
letters Impolite, to the happy hauen
of your Princely Heart, wishing to
your Royall Grace, the siluer of all
earthly prosperity, and the gold of
celestial felicity. If you should
respect the matter, it is
your Supremacie the matter, it is too
too terrestriall. Yet pardon (most re-
ligious Prince) this my bold attempt,
partly weighing the compulsion of
entire affection, and partly conside-
ring the necessity of your simplest
subiects erudition. Thus ceassing
further troubling your Majesties sa-
cred

The Epistle Dedicatory.

cred cares, prostrating my selfe vpon
the knees of submission, at your high-
nesse foot-stoole, for pardon for my
presumption herein; I beg without
intermission, before the Throne of
Grace, that it would please the Al-
mighty to blesse, protect and defend
your Royall Maiesty, your blessed
Bed-fellow, and all your Royall Issue,
in this life present, and in the life to
come, crowne you all with the
Crowne of immortall Glory: and
that for Iesus Christs sake our onely
Lord, and euer-liuing Sauour, *A-*
men. From *Sampford Magna in Essex,*
this 16 of October. 1608.

Your Maiesties most humble seruant,

and most loyall subiect,

HENRY GREENEWOOD.

[illegible]

1940-1941

10-10-68

THE RACE
CELESTIALL.

I. COR. 9. 24.

So runne, that yee may obtaine.



Oetius in his booke *De Boetius.*

consolatione Philosophie,
saith: *quod unicuique vi-*
ro bono inserta est quedam
cupiditas boni: id est:

That in every good man
there is inserted a ser-

uent desire of that which is good. Now the
true and chiefest good thing that may pos-
sibly be desired of mortall man (in which
onely the soule of man is fully satisfied) is
the Lord God: according to that of S. Au-
gustine: *Fecisti nos, Domine, ad te, & inquit-*
tum est cor nostrum, donec quiescat in te: id est,
Thou hast created vs (O Lord) for thine
owne selfe, and our hearts are disquieted,

August. in
lib. confess.

Bernard.

untill they find a firme rest in thy selfe.
 And (as well saith S. Bernard) *Ultimū est verum, & summum gaudium, quod non de creatura, sed Creatore concipitur*: id est, that is the true and chiefest ioy, which is conceived, not of the creature, but the Creator.

Now the Lord (that is *Omnium summum bonorum*, Of all good things the chiefest) can by no meanes be obtained but by a true and lively faith in Iesus Christ his wel-beloved Son, prouing it selfe by good fruits of amendment, by whom we are reconciled againe to the Lord and brought into the fauour of the most High, of which by our sinnes wee haue iustly bene deprived: As well saith Leo: *Non dormientibus peruenit regnum celorum, nec otiose nec desidia corpulentibus premium eternitatis promittitur: sed vigilantibus & bene videntibus*: id est, The Kingdome of heauen falleth not to the sluggards there, neither is eternall blisse promised to idle and euill persons: but onely to those that liue by faith, and are vigilant in the workes of godlinesse.

Leo.

The holy Apostle therefore, hauing in the former chapters of this his first Epistle to the Corinthians, earnestly & industriously

The Race Celestiall

seriously taught them the true path that
leaveth to life: having also perceived that
they had embraced his doctrine willingly,
and runne in the same in some measure
cheerfully: he both here in this golden si-
militude (that they might have their portion in
the Lord) exhort them to perseverance,
holding out to the end of their lines, know-
ing that of our Saviour in the Gospell to
bee true: He that endureth to the end, the
same, and none but the same, shall bee sa-
ved.

Mat. 10. 22

In which words the Apostle borroweth
a similitude, A certamine eurlorio: from a
terrestriall Race for a temporarie prize: for
as in that race many runne, but one receiv-
eth the prize, namely, hee that all the rest
outstripeth, and commeth first at the end:
even so in the race of Christianity no man
shall bee crowned, but hee that holdeth out
to the end of his life: yet notwithstanding
there is this difference in this similitude,
that in the race terrestriall, hee is onely
glorified with reward that toucheth first
the last; and in this Race Celestiall, not
onely one, but all may be crowned with
everlasting blisse.

In

4. *The Race Celestiall.*

In which excellent Simile the Apostle compareth *Cursui vitam: stadio pietatem: premio salutem*: id est: Our life to a Race, or running: Piety and Godlinesse to a race wherein wee must run; and euermlasting blisse to a promised reward.

Text.

So run that ye may obtaine. That is, so live in this life, vnder the Gospell of Christ Iesus, that yee may obtaine euermlasting life in the life to come. In which heavenly exhortation of Paul, we may generally obserue these three things.

1 First, *Quid sit currere*, what is meant by this word Run.

2 Secondly, *Qualiter currendum*, how wee must run to obtaine. So Run.

3 Thirdly, *Premium promissum*: the reward promised to all those that run lawfully.

1 First, Run: By this Race, or Running, is vnderstood this present life of man.

The life of man is compared to many things: some of the Philosophers haue compared it to a bubble: some to a sleepe, some to a dreame, some to one thing, some to another.

Iob compareth it to a Winde: the Prophet

phet Dauid compareth it to a shadow: Iob. 7. 7.
 James to a vapour: Peter to a flower, Psal. 109.
 to grasse, and the Apostle Paul in respect of 23.
 the celerity and swiftnesse thereof, compa- Iam. 4.
 reth it here to a Race, or running. 1 Pet. 1. 24.
Quid Esay 40. 6.

aliud (saith S. Augustine) *est vita nostra, nisi Augustine*
quidam cursus ad mortem: vita dum crescit,
decrescit, vita mortalis, & mors vitalis, id est,
 that is our life but a certaine running to
 death: Our life while it increaseth, decrea-
 seeth: our life is dying, our death is living.

The traveller, the longer he goeth on
 his journey, the nearer he is his journeyes
 end: the children of Israel, the longer they
 wandered from Egypt the nearer they
 were the promised land; so every mortall
 man, the longer he liueth, the nearer he is
 his journeyes end, Death: for Time and
 Tide stay for no man: yong hairens do soon
 turne gray, and active youth is soon me-
 tamorphosed into crooked age: *Cito pede la-* Poet.
bisur etas: i. the dayes of man do swiftly
 passe away: *Tempora labuntur, tacitisq; senes-* Ouid.
cimus annis, & fugiunt frano non remorante
dies: id est, time swiftly passeth, and old
 age soon commeth on, no haile so strong,
 as can keepe in our galloping dayes.

He that runneth with a race, neither stayeth till hee cometh to the end thereof: so every mortal to fight (whether willing or unwilling) heereafter, will reach, the end of his race, that is him. The picture of patience (Job by name) considering the swift passage of the dayes of man, compareth them to the swift race of a post: saying, Job. 9. 25. *Diebus mei velociores sunt cursores* id est, my dayes are swifter then a post: yea swifter are they then a weauers shuttle, they are as the motion of the swiftest ship in the sea, and as the Eagle that flieth fast to her prey. Our yeares are spent (saith the Psalmist) as a tale that is told: yea our life is quickly cut off, and wee are soone gone: Wherefore fitly is our life compared here of S. Paul (in regard of the velocity thereof) to a race, or running.

From hence Jewell Christian is to learne this lesson, that (seeing our life is nothing else but a running to death) hee redouble the time, make much of it, whilst hee hath it: for the houre spent cannot be recovered, time passed, cannot be recalled.

Ecce nunc tempus acceptum: (saith the Apostle) Behold now the accepted time, behold

2. Cor. 6. 2.

hold now the day of saluation. This life is
the time wherein our election must bee
made sure, and sealed by Gods our spirits
by the infallible testimony of the good
fruit of Gods. This life is the time
wherein every man in his calling must
seek out his saluation with feare and
trembling. This life is the time wherein
in we must bee admitted into the King-
dome of grace, if ever wee will looke to
be admitted into the Kingdome of Glo-
ry. In this life must wee bee matriculated
into the mysticall body of the Church, if
ever wee will looke to sit at the Brides
wednes table in heauen: In this life must
wee haue heauen in imboation, if after
this life wee will haue it in perfection. 2.3.2059

The Husbandman will in no wise
slacke his opportunity, and omit his time
in tilling and sowing his ground, that in
summer he may haue the best crop: The
Tradesman will not misse his failes and
markets, that hee may increase his stocke:
the man in those his painfull affaires as the
Storke in the aire, the Turtle, the Crane,
and the Swallow obserue their times, as
saith the Prophet: the little silly creatures
(the Jerem. 8.7

Prov. 6. 8. (the Ant by name) gathereth in summer,
 whereby shee may live in winter. Even so
 should every Christian take his time, and
 treasure up (with the painfull Be) the be-
 ny of good works in the hie of his heart
 in this life that he may (with the faithful
 servant) bee welcomed into his masters
 joy, in the life to come. But alas, alas,
 men are so allotted with blindness and
 ignorance, that they may bee sent to the
 very senseless creatures for witnesses
 in this point. Aske the beasts, and they
 shall reach thee; and the fowles of heaven,
 and they shall tell thee, (saith the last man
Iob. 12. 7. 8 Iob:) or speake to the earth, and it shall
 shew thee, or the fishes of the sea, and they
 shall declare vnto thee. *Esaies* Oxe know-
 eth his masters stall, and his Ass his mal-
 sters crib: but miserable man hath not
 knowe his spaker.

Esaies 1. 3. Let vs not be wise like Hophse, Ake &
 Pule, that haue no understanding; but let
 vs (in the feare of God) know our times
Esaies 55. 6. and seasons; Let vs seeke the Lord while
 hee may bee found, and call vpon him,
 while hee is neere. Let vs in no wise poss
 off our amendment from day to day: Let
 vs

be line no longer in carelesse security like
 sensual, brutish, and hellish Epicures, that
 neither beleue, nor yet respect the iudge-
 ment to come: that sing that cursed Epi-
 taphe of Sardanapalus; *Edo, bibo, ludo, cha-* Poet.
ram praesentibus exple delictis animus: post
mortem nulla voluptas: id est, Eate, bibite,
 play and bee merry; line in all kinds of
 pleasures: for after death there is no plea-
 sure: That say with the old man in the
 Poet:

Because my dayes are short,
 Which I haue here to liue,
 To women, wine, and pleasant sport,
 I meane my selfe to giue.

Let vs not bee like those foolish virgins
 that knocked at the gates of Heauen too
 late, when the doores were shut against
 them: For after this life there shall be no
 place for pardon, nor time for repentance;
 therefore in time looke to the welfare of
 thy deere Soule, that thy Soule may fare
 well, not for a time, but for ever.

One depth (saith the Psalmist) calleth Psal. 42. 7.
 for another: The depth of our misery cry-
 eth for the depth of Gods mercy: let vs
 therefore

therefore he as swift in running the Race
of Christianity, as our lives are swift to
leave us: let us be as swift to kill sinne in
us as sinne is to kill us. O (beloued) let
us be as swift to pull out the sting of the
Scorpion (which is sinne) as hee is with
his sting swift and ready to stab us at the
heart, and wound our soules incurably:
that when death, the end of our Race, shall
come, (which is most certaine, and yet his
time most uncertaine) it may bee unto vs,
as it is to all the Saints of God, *Ianua vi-
tae, fons misericordiarum, initium refrigerij, scala,
ascensionis in celum*: id est, The gate to life,
the fountaine of mercies, the beginning of eter-
lasting refreshing, and the ladder of ascen-
sion to the highest and happiest Heauens.

Text.

2

So run that yee may obtaine.

Secondly, *Qualiter currendum*: id est,

How must wee run to obtaine: So run.

If wee will run to obtaine, wee must
run these three wayes:

1

First, *Directe*, rectly, in the right way.

2

Secondly, *Celeriter*, seu festinanter:

Swiftly, or speedily.

3

Thirdly, *Perseruanter*, Perseueranter,

holding

holding out to the end.

First therefore that wee may obtaine,
wee must run directly, the right way that
leadeth to life.

Those that run in a Race will not make
the farthest way about the nearest way
home (as wee say) but they will take the
shortest cut that may bee, and run the di-
rectest way that can bee, that they may
the rather obtaine: So should wee run in
the right way that leadeth to life, if wee
will obtaine life everlasting. Lactantius Lactant.
speaking of mans creation, saith, *Quod*
Homo incedit erectus in cælum: id est, (San
goeth right vp; lifting his eyes towards
Heauen, Os homini sublime dedit, cælumque Ouid.
tueri iussit: id est, God gaue man a lofty
face, a face to behold the heauens; where
as other creatures fasten their eyes vpon
the centre of the world, from whence they
came, hanging downe their heads to the
earthlike Bull-rushes. As man therefore
was created pure & vpright in Soule, and
streight & right in Body, carrying his head
toward heauen; so must he run (if ever he
will obtaine heauen) in the streight way,
and right path that leadeth to Heauen.

Many there are that seeke the Lord, and finde him not; because they seeke amisse: so many there are that run, (yea all men liuing are runners) yet are they farre from obtaining, because they run amisse.

There are foure sorts of ground, yet but one fructiferous: there are foure wayes in the woꝛld, yet but one (and that a narrow one) that leadeth to life. Generally there are but these two: the way of Godlinesse, and the way of Iniquity: whereof the one in the Gospell of Matthew, is called The broad way, and the other, The streight and narrow gate: yet S. Iohn (considering the multiplicity of this dangerous Labyrinth) doth cut out this broad way into thꝛee maine heads: into Luxury, Couetousnesse, and Pride, saying: Whatsoeuer is in the world is either the concupiscence of the flesh, the concupiscence of the eye, or the pride of life: *Hec tria pro trino numini mandus habet: id est, This is the Trinity which the woꝛld doth woꝛship.* These waies are wide and large, and whole multitudes walk in the same: *Magna plenitudo hominum, sed magna solitudo bonorum: id est, There is a great plenty of men,*

1. Ioh. 2. 16

Poet.

men, but there is a great scarcity of good men.

These wayes seeme pleasant to bee walked in, yet *Nonissima illarum mors est*. The end of these waies is death: for the Diuell like a subtile fisher, sheweth the bait, but hideth the hooke: sheweth the vnprofitable profit, and vnpleasant pleasure of sin, but hideth the hooke from mens eyes, which is death, according to that of Saint Paul, *Stipendium peccati mors est*: The wages of sin is death here, hell and damnation hereafter. Sin seemeth at the first to salve vpon a man, but yet in the end it will (with Cains dogge) plucke out the very Gen. 4. throats of our soules.

In these maine robes (the more is the pittie) both the greatest part of mankinde run headlong to perdition, without any checke of conscience, remorse for their sins, or any reclamation in the world. Sin neuer more than in these our dayes of the Gospell abounded: the Diuell hath more followers than Christ; the whole multitude cryed Crucifie him, Crucifie him; but Mat. 27. 19 there was but one, (and that a silly woman) that laboured to set him free.

Rom. 3.
10. 11. 12.

The saying of Paul to the Romanes is verified in these our dayes of sinne: There is none righteous, no not one: There is none that vnderstandeth: there is none that seeketh God: all haue gone out of the way, all are altogether vnprofitable; there is none that doth good, no not one. Pride,

Gal. 5. 19.
20. 21.

Whoredome, Adultery, Fornication, Vncleannesse, Wantonnesse, Idolatry, Witchcraft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Heresie, Couetousnesse, Drunkennesse, Swearing, Forswearing, Blasphemy, Prophanesse, contempt of the Word, despising of Gods Messengers, and the like abominations are reigning in euery angle of this our Island; yea our land is become a sinke of sin, a pit of pollution, and a place of abomination; defiled with iniquity, *A vertice capitis, vsq; ad plantam pedis*: id est. from top to toe, hauing no sound part throughout it: yea our whole land is out of countenance. And it is the great mercy of God that wee are not consumed.

Lam. 3. 22

Yea these last dayes of the world are like to the dayes of Israels prouocation of the Lord in the Wildernesse: wherein mee
pferre

preferre the flauery of Egypt, aboue the
sweet Manna of heauenly blisse.

Yea that saying of the Prophet is veri-
fied of the most part of mankinde: That Ierem. 7. 8
the Children gather stickes, the Fathers
made the fire, and the Women bake cakes
for the Queene of heauen: That is, they
offered sacrifice to the Sunne and Moone,
& Planets, which they called the Queene
of Heauen. So the beast of Rome with his
Antichristian crue, doth sacrifice to Mary,
making her an Idoll, and calling her (as
in their *Salve regina*, and *Regina coeli* letare;
doth appeare) the Queene of heauen.
They make Ignorance the mother of their
Deuotion: Sir Iohn Lacke-latine, and Sir
Anthony Ignorance are their chiefest
Clarkes, and best Masse-mongers.

Yea, the world is growne to that height
of reprobation, that that which is written
in Iob is verified of many: They say to Iob. 21. 14.
God, depart from vs, for we desire not the 15.
knowledge of thy wayes: who is the Al-
mighty, that wee should serue him? Full
little thinking that the Lord shall answere
them with the like, *Discedite*, Depart from Math. 7. 23
me ye workers of iniquity.

Thus we see, how the worldlings run in the Race of iniquity, the broad way to the lake unquenchable: some in the Race of Atheisme, some in Papisme, some in Mahometisme, some in Paganisme; but few there are that run in the Race Christianisme. But thou that wouldest bee saued, thou that wouldest so run that thou mayst obtaine, run not in any of these waies, but flye from sin, as from a stinging Serpent, and a biting Gorgon: For they that doe such things shall not inherit the kingdome of God.

Gal. 5. 21.

*Hæc via i-
tur ad supe-
ros.*

The right way therefore wherein we must runne, is the way of Godlinesse, the way of Christianity, the way of the Word of God, framing all our thoughts, words and operations, according to the precise and strict Rule of the same: For *Factores legis iustificabuntur*: id est, The doers of the law shall bee iustified, saued, and glorified.

This way of Godlinesse is a blessed way
 Psalm. 19. to walke in: It is sweeter than hony, or
 Mat. 23. 30 the hony combe: *Iugum Christi suauis est, &
 onus suum leue*: id est, The yoke of Christ
 1. Ioh. 5. 3 is easie, & his burthen light. *Mandata eius
 gratia*

grauia non sunt: i. His Commandements
are not grieuous: and his Commande-
ments are exceeding large: her wayes are
wayes of pleasure, and all her paths pro-
sperity: It is a lanthorne to our feet, and a
light vnto our paths: **It is a pillar of fire**
to carry vs through the wilbernesse of this
worlde to the Celestiall Chanaan: It is the
power of God to saluation to euery belec-
uer, both Iew & Grecian: It is able to saue
our soules, it is able to make vs wise to sal-
uatio: it is profitable to teach, to improve,
to correct, to instruct in righteousnesse,
and to make vs perfect in all good works.
It is comfortable in all cases and parts of
our life, both in prosperitie and aduersity;
both in life and death: If we fight, it is a
sword: if wee hunger, it is meate: if wee
thirst, it is drinke: if wee bee naked, it is a
garment: if we be in darknesse, it is light:
yea (in a word) the **Word of God** is The
high way to heauen. Enter therefore in at
the straight gate of amendmēt: and run in
the same from faith to faith, from grace to
grace, from vertue to vertue, frō strength
to strength, till thou beest a perfect man in
Christ Iesus.

Psal. 119.

Prou. 3. 17.

Psal. 119.

105.

Rom. 1. 16.

Iam. 1. 21.

2. Tim. 3.

15. 16. 17.

Math. 7. 13.

Rom. 13.

12. 13. 14.

Cast away the works of darknesse, and put on the Armour of light: walke honestly, as in the day; not in gluttony, and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying; but put on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts

Mat. 10. 16

of it. Bee wise as the Serpent, bee innocent as the Dove. Amongst diuers points of wisdom to be found in the Serpent, this is one: namely, She casteth her coat, and so renouateth her age, as Aristotle

Arist. de
nat. Animal
lib. 8. cap. 17

saith. These thre beasts, *Tum vere, tum Autumnus*, both in the Spring, as also in Autumne, doe cast their skinnnes, viz. the beast like a Lizzard, called in Latine

Stellio.

Stellio: Quia habet maculas quasi stellas collo infusas: Because he hath spots in his

Lacertus.
Serpens.

necke like Starres: *Lacertus*: the Lizzard; and the Serpent. And to doe this, they goe through some narrow cranny or other, to loosen their skins, and cast them within foure and twenty houres. So

Col. 3. 9.

shouldest thou put off the old man with all his workes: And to doe this, thou must goe, *Per strictam rimam penitentie*: id est, Through the narrow cranny, and straight gate

gate of amendement. Meditate therefore Psal. 1. 2.
 (with the iust man) in the Law of God
 day and night. Let the candle of faith
 burne cleere in the lampe of thy heart, and
 nourish it with the oile of lone and good
 woorkes: Walke not in the counsell of the Psal. 1. 1.
 wicked: Stand not in the way of sinners:
 sit not in the seate of the scornefull: but
 runne in the Race of Liue well, that liuing
 well thou maist die well, and after death
 eternally speed well, obtaining that bles-
 sednesse: Blessed are they that die in the Apoc. 14.
 Lord. 13.

So run, that yee may obtaine.

Text:

And that wee may runne in the Race of
 godlinesse, one Caueat is exceeding ne-
 cessary: namely, that wee auoide wicked
 company, which will draw away our
 hearts from this Race Celestiall. *Qui tan-*
git picem, coinquinabitur ab ea: i. Hee that Eccles. 13.
 toucheth pitch shall be defiled therewith.
Cum sancto sanctus eris, & cum perverso per-
uerteris: id est, with the holy thou shalt bee
 holy, and with the froward thou shalt
 learne frowardnesse: for birds of a feather
 will flie together.

It was not lawfull for a Jew to con-
 uerse

uerse with a Samaritane: if an Hebrew did
 eate with an Egyptian it was counted ab-
 homination: so must wee count it abhomi-
 nation, and hold it a point of reprobation,
 to frequent the company of damned bel-
 hounds, and hellish miscreants; Let vs
 therefore flye all occasion and euery appa-
 rition of euill; let vs delight in the compa-
 ny of those that feare y^e Lord, and excell in
 vertue. Well therefore saith Seneca: *Cum*
illis versare, qui te meliorem sunt facturum, vel
quos meliores efficere possis: id est: Keepe com-
 pany with those that may make thee bet-
 ter, or whom thou mayest make better.

Seneca.

2. Theff. 3.
6.

I command you therefore brethren (as
 saith S. Paul) in the name of our Lord Je-
 sus Christ, that yee with-draw your selues
 from euery brother that walketh inordi-
 nately, and not after the instruction which
 ye receiued from me.

And (to conclude this point) I giue eue-
 ry Christian this good counsell with good
 Pro. 1. 10. King Salomon: My sonne, if sinners do en-
 11. 12, &c. tise thee, consent thou not: If they say,
 Come with vs; wee will lay waite for
 bloud, wee will swallow vp the innocent
 whole, like a graue: wee shall find all pre-
 cious

tious riches, and fill our houses with spoile: Cast in thy lot among vs, wee will haue all one purse: My sonne walke not thou in the way with them, refraine thy foote from their path, for their feete run to euill, and make hast to shed bloud. O Iob. 19. 23. that these my words were written, o that they were written in a booke, o that they were written with an Iron pen, in Leade or in Stone for euer. **D** that they were ingrauen in the brasse Table of euery yong mans heart, that so bad company may not be his destruction.

So run that yee may obtaine.

Text.

Secondly, if wee will run to obtaine, wee must run, *Celeriter, seu festinanter*, swiftly and speedily.

2

Vita brevis, via longa (saith S. Bernard) Bernard. *si vis ad metam peruenire, incipe celeriter currere*, id est: The life of man is very short, the way to heauen is very long, if therefore thou wilt obtaine thou must run exceeding swiftly. **W**hee see that those that run in an earthly race (& that but for a meane reward) how swiftly doe they straine themselves to runne: according to that of the

Poet.

the Poet: *Qui cupit optatam cursu contingere metam, multa tulit, fecitque miser, sudavit & alsi*, id est: He that desireth first to touch the marke, taketh much paines, sweateth abundantly, and runneth exceeding swiftly. Euen so should wee (that wee may obtaine an everlasting reward in heauen) run in the path of Gods commandments, being shod with the shoes of the Gospell of peace, like Hoes, exceeding swiftly.

The senselesse creatures are a looking glasse to all Christians, in this respect.

Psal. 19.

The Sunne (as saith the Psalmist) like a Gyant, reioyceth to run his Race: that is; valiantly and swiftly: Swift is his motion, and speedy is his Race, for in the space of 24 howers he compasseth the earth round about, that nothing is hidden from him, and passeth from the one end of heauen to the other, that nothing is wanting in him: So the Lord our God hath set every man his taske vpon earth, which is: To worke out his saluation with feare and trembling. A great worke, a short time, a long way from Egypt to Canaan, from the gates of hell to the doores of heauen, therefore like Gyants,

Gyants wee had neede to run swiftly, lest we come too late, and be shut out of heauen, like the five foolish aforesaid Virgins.

As the Sun in the heauens is a looking-glasse vnto vs in this regard: so is also the Son of God, Christ Iesus, aboue the heauens, to bee imitated of vs all in this point.

Omnis Christi actio, nostra debet esse instructio: id est, Every action of Christ ought to bee a matter of imitation to vs Christians.

Gregory.

As hee was *Immensa maiestate, incomparabilis fortitudine*, so was hee *incomprehensibilis celeritate*, id est: As hee was great in Maiesty, incomparable in fortitude, so was hee also incomprehensible in celerity and swiftnesse. Hee wrought the workes of him that sent him while it was day, without any delay in the world.

Ioh.9.

This Bridegroom Christ Iesus (even as the Sun) went forth out of the Chamber of the highest heauens, from the bosome of the Father, and from the inuisibility of the Diuinity: and descended downe to the earth, and became Man, and was like vnto Man in all things, sin onely excepted; and, valiantly, in the Wildernesse pitched a field against Satan, that
old

old Serpent and roaring Lyon, and over-
threw him in the Desert, breaking his wi-
ly head, and over-comming his chiefeſt
power: fulfilled the Law in every point
and tittle, ſatiſfied Gods iuſtice for vs, ap-
pealed his wrath againſt vs: purchaſed ce-
leſtiall manſions to vs, by offering him-
ſelfe in ſacrifice to the Lord of Hosts, by
on the Crolle at Golgotha for the ſins of
the whole world: by his death and paſſion,
by vanquiſhing hell, by conquering death,
by his glorious Reſurrection and Aſcenſi-
on, and by ſending of the holy Ghoſt: Hee
Ioh. 16. 28. went from the Father and came into the
world, And in ſhort time (yea, in the ſpace
of 33. yeares) wrought the redemption of
all beleeuers: And left this world, and went
Ioh. 16. 28. againe to his Father.

The Spouſe of Chriſt conſidering her
Husbands great velocity, celerity, and
ſwiftnesse, ſaith: Behold! hee commeth
Canr. 2. 8. leaping by the mountaines, and ſkipping
9. by the hills, my Wel-beloued is like a Roe
or a yong Hart, &c. *Venit, vidit, vicit*, Hee
came from heauen, he ſaw the earth, and
ouer-came the Dragon.

Thus, after Chriſts example, ſhould
wee

wē that professe our selues Christians,
runne swiftly in the race of godlinesse, ho-
linessse, purity, and obedience to the com-
mandements of our heavenly Father:
Thus should wē run, *Inuestigys Iesu*, in
the foote-steps of Christ Iesus, who is
Via, veritas, & vita: i. The Way, the Truth, Ioh. 14. 6.
and the Life: and the true way to life
euerlasting To the performance of which
duty the Lord grant to vs his grace (for of
our selues wē are not able to set one foote
forward to heauen) that so wē may bee
able (to his glory and our soules euerla-
sing good) to doe his will in earth, as will-
ingly, swiftly, and as speedily, as the An-
gels do it in heauen.

Now (deere brethren) that wē may run
thus swiftly in the race of godlinesse, and
in the course of Christianity, two things
are necessary.

First, *Vt simus intus vacui*, that wē bee
empty within.

Secondly, *Vt simus extra exonerati*: id est
That wē bee unladen without.

First, wē must bee empty within.

Now what is that, which cloggeth vs
so sore within, and hindreth vs from run-
ning

ning in this godly Race? Surely that is sinne.

Luk. 10.

So weighty a thing is sinne, As it sunke downe Sathan from heauen.

Num. 16.

32.

So weighty a thing is sinne, as it caused the earth to open her mouth, and swal- lowe by cursed Kora, diuelish Dathan, and that abject Abiram, with all their trea- cherous crew. The Prophet in respect of the weight thereof compareth it to lead, and that worthily: for as Lead in the clock causeth, by the weight thereof, the cogs, wheelles, and gimmers successively to moue one after the other: even so the weight of sinne doth draw the cogs of our carnall concupiscence, the wheelles of our leud desires, and the gimmers of our vn- tamed affections, from one sin to another:

Gregory.

according to that of S. Gregory, *Peccatum quod per poenitentiam non deletur, mox suo pondere ad aliud trahit: i.* If sinne by repen- tance presently bee not done away, by the weight thereof, it will draw a man to more sinne: as wee finde it exemplified in the Prophet Dauid, who fell from idlenesse to concupiscence, from concupiscence to adulte- ry, from adultery to murder.

Of the weight of sin the Prophet David speaketh: Mine iniquities are gone over mine head, and as a weighty burthen they are too heavy for me. Psal. 38.4.

The Prophet Esay calleth the bands of wickednesse heavy burthens, intollerable to be borne. Esay 58:6.

The sins of the world being laid upon the shoulders of Iesus, upon the stocke, were so weighty, and heavy, as they pressed him (having the weight of Gods wrath for them all upon him) to cry out in this manner to his God: *El, El, Lama sabachthani?* My God, my God, why hast thou forsaken mee? Mat. 27.46

At the yoke of Christ be cause, and his burthen light: Mat. 11.

Men of necessity, on the contrary, must the yoke of Babylon (which is sin) be dredded, heavy, and intollerable to be borne.

By which it may appeare, that sin is an intollerable burthen, and a great impediment to this Christian Race.

Let vs therefore (as the Chosen Vessell Heb. 12.1 doth exhort vs) cast away euery thing that presseth vs downe, and the sin that hangeth vs till on: Let vs run with patience the race that is set before vs. Where it is evident, that we cannot run with patience

the race that is set before vs, vnlesse wee
doe cast away our sins from vs, which doe
hang so fast on vs.

Moses was not permitted to come nēre
the Lord, before he did disalciate himselfe:
Put off thy shooes: for the place, where
thou standest is holy ground: ~~we~~ must
we put off the dirty shooes of iniquity, and
abandon sin from the cuffle of our hearts,
before wee can be able to stand in the path
way to ioyes, which is an holy ground:
therefore much lesse are wee able to run in
the same, and most vnapt to run swiftly.

Let vs therefore (in the name of God)
purge our Soules and Bodies from sin,
with the Wylope of Gods grace: Let vs
separate them from vs, and our selues
from them, as farre as the East is from the
West, and North the South: Let vs loath,
detest, and abhorre them, because the Lord
doth loath, detest, and abhorre vs for
them: as we haue given our members as
weapons of vnrightheousnesse, to the ser-
uice of Sathan in vngodlinesse of this life;
euen so let vs giue them as weapons of
rightheousnesse, to the service of the Lord,
in godlinesse of life: as wee haue run in
the

the Race of the first Adam, by commission
of sin, so let vs run in the Race of the se-
cond Adam, Iesus Christ the righteous, by
performance of righteousnesse: let vs
ceasse from sin, and doe that which is good,
let vs seeke peace, and ensue it: Let vs
Plangere plangenda, bewaile our sins, that
ought to be lamented: *Gravia peccata gra-
uia desiderant lamenta*. (saith Isodore)
great finnes require great lamentation:
sweet meat must haue some sauce: re-
ioycing in sin, must haue mourning for
sin: let vs therefore bee, *Tam prout ad la-
mentum, sicut furimus ad peccata*: as prone to
lamentation, as we haue bene to trans-
gression: as ready to lament them, as we
were beane to commit them: let vs sweep
every corner of our hearts cleane with
the byzomes of penance, and let vs water
them with the salt teares of earnest con-
ition: so that wee may bee fit recepto-
res for the Lord to dwell in; and (beeing
anointed with the oyle of grace) we may
swiftly in y^e race that is set before vs,
obtaine the reward prepared for vs.

41

So run that yee may obtaine.
Secondly, if we will run swiftly in the
path

Text:

path way to heauen, we must bee Extra
exonerati: id est, unladen without.

Those that run in a Race will lay aside
their cloakes, doublets, and such like out-
ward vestiments, that they may run the
more speedily, and obtaine the more assur-
edly.

And so in like manner we must bee un-
burthened of all outward matters what-
soever, especially of the excessive care and
affection that naturally wee beare to this
worldly world, of else hell and damnation
will bee our best reward. Wee must for-
sake all, if wee will bee followers of Christ,

Mat. 19.

as Peter said to his Master: *Ece nos reli-*
quimus omnia, & secuti sumus te: id est, Wee
have forsaken all, and followed
thee. Well and wisely said Peter, (as
saith S. Bernard) we have forsaken all, and
followed thee: for hee could not have fol-
lowed Christ laden, as we have an exam-
ple in the same Chapter of the Young man
that at that *vendit omnia, et dedit pauperibus:* id
est, Hee sold all, and gave to the poore, chose
rather to leave Christ, then forsake his
things for Christ.

Mat. 19.

For it is a thing impossible for such a
nature

netous Charles to run swiftly in the way to life: It is easier for a Cammell to goe through the eye of a Needle, then for a rich couetous Carle to enter into the kingdome of heauen. *Nemo potest dominus rebus seruire duobus*: id est, No man can serue two maisters: no man serue God and Mammon, God and riches. He that hath his treasure in earth, cannot haue his conuersation in heauen: For where the treasure is, there will the heart bee also. Mar. 19. 24

If therefore riches increase, let vs not set our hearts vpon them. Let vs vse this world as though wee vled it not: let vs hold all as doing for the gaining of Iesus. As Christ saide in the Gospel of Iohn: That his kingdome was not of this world: So should wee say, that our delight is not in this world, but our hearts are altogether in the world to come. Let vs take no care what wee shall eate, or what wee shall drinke, or wherewith we shall bee arayed. Poet.

After all these things the mucke woymes of this world, the Pagans, Infidels, and Heathen people seeke, that haue neither knowledge of God, nor feare of God before their eyes: but let vs cast our care on Math. 6. 33

1 Pet. 3. 7. the Lord; for the Lord only careth for vs:
 Math. 4. Therefore as Peter and Andrew left their
 1 King. 19. nets to follow Christ: And as Elisha left
 20. his Oxen and his Plough to follow Elisha
 the man of God: So should wee leave
 whatsoever is in the world to follow the
 Son of God to heaven.

Crates.

Wee read of Crates Thebanus, that
 (because he could not apply himselfe to the
 study of Philosophy in regard of his ri-
 ches) hee took his money, and cast it into
 the sea, saying: *Ego perdam te, ne tu perdas*
me: id est, I will destroy thee, lest thou
destroyest me. So (if wee finde that our
 wealth, or any other thing in this world
 is an impediment to our Christian Race)
 let vs cast them from vs, not (as Crates
 did) into the sea, that were a fond and fo-
 lish thing: But let vs cast our bread vpon
 the waters: that is, bestow them on the
 poore, as Christ did with the yong man in
 the Gospell of Matthew.

Eccle. 11. 1

Thus therefore should wee empty our
 selves of sin within, and unburthen our
 selves of the cares of this wicked world
 without, if wee will run swiftly in the
 High way to Heaven.

So

So run that yee may obtaine.

Thirdly, if wee will run to obtaine, wee must run *Perseuerantiter*, perseuerantly, and continually, holding out to the end of our Race.

Those that run in a Race, though they runne neuer so directly, though neuer so swiftly, yet if they giue out before they come at the end, they lose their reward. Euen so if wee perseuere not in the Race of Godlinesse to the end of our liues, shall wee faile of the kingdome of Heauen.

He that diggeth in a Golden mine till hee commeth within five or sixe fadomes of the gold, and then giue ouer; is not all his labour lost, and all his cost in vaine?

A traveller, that hauing taken vpon him a long iourney, and in the end giueth ouer within two or three miles of his iourneys end: is not all his labour lost, and are not all his paines likewise in vaine?

Euen so, *Nihil prodest cursus bone vite, nisi consummetur bono fine: id est, The Race of a godly life profiteth nothing, vlesse it be finished with a godly end.*

If a man had liued in the profession of
C 4 the

the glorious Gospell of Iesus, for the space of twenty, thirty, or forty yeares, and then prove an Apostata, backe-sliding from the same, hee is so farre from obtaining saluation, as the end of him is worse then the beginning.

So that there is no hope of happinesse without perseverance: for as the tree falleth, so it lyeth: whether it falleth towards the South, or North: And as a man dyeth, so shall hee be adiudged: If in the Lord, then shall hee have his portion with Saints: if in unpenitency, then shall hee have his portion with Devils.

The Souldier is not garded with spoyle before hee hath obtained victory: no more shall wee be crowned, before wee have bene more then conquerours in Iesus Christ. Well therefore saith one: *Si nullus esset hostis, nulla esset pugna: si nulla pugna, nulla victoria: si nulla victoria, nulla deniq; Corona: id est, If there were no enemy, there were no fight: if there were no fight, there were no victory: if there were no victory, there were no Crowne: Nam* *nemo coronabitur nisi qui legitime certauerit: id est, For no man shall be crowned, but hee*

hee that fighteth lawfully. *Idea homines
tentantur, ut tentanti resistant, resistentes vin-
cant, victantes coronentur*: Men are for this
cause tempted; that being tempted, they
may resist; resisting, they may overcome;
and overcoming, they may bee crow-
ned.

So that the perseverance is all in all.

The woman of Canaan by perseverant
crying after Christ, got her daughter to
be dispossessed of the Divell. Math. 15.

The man that had guests come late to
his house, by his perseverant knocking
got bread for them of his neighbour at
mid-night.

So by perseverance in the Race of God-
linesse, we shall obtaine the bread of life,
Christ Iesus, that reigneth at the right
hand of his father in glory for evermore.

Chrysostome speaking of this Spirituall
all Race, saith thus: *Incipere multorum, fi-
niri paucorum*: id est, Many will begin to
run in this godly Race, but few there are
that will hold out to the end.

Rome began well, and embraced the
Gospel of Christ willingly; but with the
dogge, they returned to their former vo-
mit

mit of Idolatry; and with the Sow that was washed, they wallowed againe in the mire of iniquity: So that **Frier Mantuan** reporteth thus much in commendation of

Mantuan.

their Citie. *Hec Romae nunc sola pecunia regnat: exilium virtus patitur: urbs est iam tota Iupanar: id est, Alas, alas, conetousnesse is Quene of Rome: all godlinesse is banished from thence: the whole Citie is become a Stewes. And hereupon he giueth this Caneat to all Christians: Viueri qui sancte cupitis, discedite Roma: omnia cum licent, non licet esse bonum: id est, All you that will liue a godly life, depart from Rome: for all things are there suffered saue godlinesse.*

Poet.

Oh it had bene better for this whorish Citty, neuer to haue knowne the way of
 2.Pet.2.21 righteousnes, then after they haue known
 it, to turne from the holy doctrine giuen
 2.Pet.2.20 vnto them: For the latter end is worse
 with them then the beginning, according
 Mat.12.45 to that in the Gospell: If Sathan bee cast
 out, and enter in againe with seuen Diuels
 worser then himselfe, the end of that man
 is worser then the beginning.

So Iulian, Emperour of Rome, began
 well,

well, and for a while embraced the Gospel of Christ: but hee proved an Apostata in the end, dying cursing, banning, and blaspheming, and casting his blood into the aire.

Demas followed Christ a while, but afterward forsooke him: Demas hath forsaken me, louing this present world. Many of Christs Disciples went backe, and walked no more with him. Thou knowest (saith S. Paul) that all they which are in Asia, are turned from me; of which sort are Phygellus, and Hermogenes. 2. Tim. 4. 10. Ioh. 6. 66. 2. Tim. 1. 15.

So we see, that many haue begun well, but few haue perseuered: but it were better that a Mill-stone were hanged about the neckes of such reuolters, and cast into the midst of the sea: For the Lord will tread downe reuolters vnder his feet, as clay in the streetes. Psal. 18. 22.

He that putteth his hand to the Plough and looketh backe, is not fit for the kingdom of heauen. He that looketh backe to his house and home, hauing his mind busied in other matters, cannot possibly make good work: euen so he that intangleth himselfe with y^e things of this present world, Luk. 9. 62.

is not able to work out his salvation with feare and trembling: for where the dead carkeffe is, thither will the Eagles resort: and where our treasures are, there will our hearts be also.

Math. 24.
17.

Hæ therfore that will obtaine the land that floweth with Milke and Honey, must forget the Flesh-pots of Egypt: And hee that will obtaine heauen, must not cast his eyes to the earth: hæ that is on the house top, must not come downe to fetch any thing out of his house: and hee that is in the fields, must not returne back againe to his house. Hæ that is in the way to heauen, let him not turne backe againe to this world, lest hæ bæ atached of the Lyon and cast into hell.

Lots wife for backe-looking was turned into a pillar of salt: And so euery man that turneth backe from the way of godlinesse, shall bæ turned into a Fire-brand, and burned with vnquenchable fire: for whoe saeuer shall deny Iesus Christ in this world, shall bæ denyed the Kingdome of Heauen of Christ Iesus in the world to come.

Back-looking, and back-sliding must not bæ

be in Christians: Let vs therefore (with Saint Paul) not looke behinde vs, but to Phil. 3. 12 that which is before vs; namely to the reward: Let vs fallen our eyes vpon heauen gates, and neuer leaue running, till wee come at them.

The Bride of Iesus would not turne backe from her holy Race, saying: I haue washed my feet, how shall I defile them? So should euery member of the mysticall body of Christ say: I haue washed my selfe from my sinnes, and by Gods assistant grace, will I neuer defile my selfe any more. For he that washeth himselfe (saith Eccle. 3. 26. the sonne of Syrach) because of a dead body, and toucheth it againe, what auaieth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe: Who will heare his prayer? or what doth his fasting helpe him? Euen so beginning well doth nothing auaille a man, vlesse perseuerance bee resolu- ed.

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoke: giue not in any case; but at the very first step thou settest into this godly Race, resolute to

to perseuere to the end of thy life, come
what can come.

Heb. 12. 12

*Manus igitur remissas, & genua soluta e-
rigete: id est* Lift vp your hands that hang
downe, and your weake knees: take heed
that yee fall not away from the grace of
God. Be not weary of well-doing: Stand
fast in the faith, & play the men, be strong,
take courage to you, and perseuere to the
end: for he that endureth to the end, the
same shall be blessed.

Thes. 3.

Cor. 16.

3.

Chron.

5. 7.

Apoc. 2. 10

*Esto fidelis (saith S. Iohn) usque ad mor-
tem, & dabo tibi coronam uitae: i. Wee saith
full to thy death, and I will giue thee a
crostone of life.*

Apoc. 3. 12

*Qui uicerit, dabo ei sedere in throno, &c. To
him that ouercommeth will I grant to sit
with me in my throne.*

hieron.

*Non enim incepisse, sed perfecisse uirtutis est:
id est, It is not the nature of godlinesse to
begin well, but to perfect the worke be-
gun: Nec inchoantibus, sed perseverantibus
premium tribuitur (saith Remigius) id est*

Remigius.

Neither is the reward given to enterers,
but to enders: not to beginners, but to
perseuerers.

Whereupon S. Gregory saith: *Inoasum*

curritur

curritur si ceptum iter, ante terminum deservatur: i. He is a mad traveller that will not see the end of his journey: and he is a fond professor, that will not labour to dye in the Lord.

We read in the Gospell of Iohn, that our Saviour in the end of his life, said in this manner; *Opus consummavi, quod dederam mihi ut facerem: i.* I have finished the work which thou gavest me to do. And in the houre of his death he said in like manner; *Consummatum est: It is finished.* Ioh. 17. 4.
Ioh. 19. 30.
 Should every Christian, after the example of his Saviour, labour to finish the worke which the Lord called him to doe: that so hee may (with great peace of conscience, and with unspeakable solace of heart) say upon his Death-bed, with the chosen vessel, in his second Epistle to Timothy, *Certamen bonum decertavi, cursum consummavi, fidem servavi, &c.* 2. Tim. 4. 7
8.
 I have fought a good fight, and have finished my course, I have kept the faith: therefore henceforth is laid by for mee a Crowne of Righteousnesse, which the Lord, the righteous Judge, shall give mee at that day: and not unto mee onely, but unto all

all them that love his appearing.

Such was the resolute zeale, and resolute resolution of all holy martyrs in former ages: that nothing could make them forsake the profession of the glorious Gospel of Iesus: yea this was their constant answer to their bloody Butcheres:

The resolution of
Martyrs.

Verè, rursus, dicite, tamen, secus: tamen non adorabimus, potes corpora ista (O Caesar) cruciatibus consumere, facere vero ut illud statuantur, aut loquamur, non posset: sua semina nostra est gloria: cum nos interficere vultis, de carcere corporis liberati: cunctis sacra, scopulosque & montes de loco suo movemus: quod nobis scdm Christo datum est: id est, Burns, bullets, Ray, belloute, yea in peccatis: thy abominable Gods will not deliver us: thou wilt (O cruel tyrant) consume with torments these our meane, fall bodies: but to make us thine, or speake other wille then we do, canst thou never do: thy cruelty is our glory: killing us, thou dost but deliver us from the prison of our bodies: then shalt thou remove the rocks and mountains from their places, then make us returne from the persecution of the glorious Gospel of Iesus.

Such

Such was the resolution of Sydrach, Myshach and Abednego, that rather then they would crouch to Nebuchadnezzars golden image, which was 60 cubits high, Dan. 3. 1. they would bee cast into the hote fiery furnace, which was made seven times more hot, then usually it was for necessary uses.

Such was the resolution of blessed Paul, that nothing could separate him from his Lord and Maister Christ: whose courageous bold we may finde in his Epistle to the Romans on this manner: Who shall separate vs from the loue of Christ? Rom. 8. 35. 38. 39. shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? No verily, for I am perswaded, that neither death nor life, nor Angels, nor Principallities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord, neither the loue which we haue to God from vs, who are made his sonnes through Christ Iesus.

And indeed that which Paul promised, hee perfozmed: for hee was beheaded at

D

Rome

Rome for the Gospels defence; although the sword did separate his head from his shoulders, yet it could not separate him from his head Christ Jesus.

Ioh. 13. 15. Such was the resolution of the patterne of patience: that though the Lord should kill him, yet would hee put his trust in him.

Ignatius. Such was the resolution of Ignatius, Bishop of Antioch, after Peter, that the ravenous beasts could not make him flinch from his Redeemer: yea, being commanded by the King of Syria to bee torne in peeces of wilde beasts, and being led to the place of execution, hee uttered this golden sentence: *Nihil moror visibillum, nec inuisibillum, modo Iesum Christum: id est.* I care neither for things visible, nor yet for things inuisible, neither for things seene, nor yet for things not seene: Onely this is my care, that I may obtaine Christ Iesus, and with him euerlasting saluation. And when the beasts were let loose vpon him, these were his last words (as saith S. Ierome) I am Gods corne, and the teeth of these wilde beasts must grind mee in peeces, that I may bee pure bread, and fine mancher,
for

Ierome.

for Christ Iesus his Table in heauen.

Such was the constant resolution of Apollonia that godly old woman Apollonia, that shee chose rather to haue her teeth dashed out of her head willingly, and to bee burnt to ashes, then to worship any other Gods besides the true and euer-living God.

Yea this was the constancy of all holy Martyrs, that they would rather indure a thousand deaths, then shrink back from the word of Life: Peter was beheaded for the Gospels defence: James throlne downe from an high Pinacle, and his head cleft assunder: yea almost all of the Apostles were put to grievous deaths, some were stoned, some boyled, some put to one death, some to another.

Old Simeon that was cousin germaine to Christ, son to Cleophas and Mary, Bishop of Ierusalem, after James, was nailed to the Crosse, being fiftie-score yeares old and more. S. Cyprian beheaded at Sex-tinigh the Citty Carthage.

Polycarpe Bishop of Smyrna, Disciple to Iohn, was most pittifully tortured to death by fire: yea, for the space of 300 yeares after Christ, and more, the Lord

sent persecution ordinarily to his Church.

Willingly did these Saints suffer, and ioyfully did vndergo all these afflictions for the Kingdome of heauen sake.

August.

Hic ure, hic seca, ut in aeternum parcas domine, saith Saint Augustine, *id est:* Heere burne mee (Lord) heere slay mee, to spare mee hereafter: **Doe what thou wilt (Lord) with my body, so that thou wilt spare my soule.**

Ierome.

Vtinam (saith S. Ierome) *ob Domini mei nomen, atque iustitiam, cuncta gentilium turba me persequatur & tribulet: utinam in opprobrium meum stolidus hic mundus exurgat: tantum ut ego mercedem Iesu consequar: id est:* I would to God that the whole Nation of the Gentiles, Pagans, and Infidels would, for the name of my God, and for the glory of his Gospell, persecute mee and trouble mee: I would to God this mad and foolish world would rise vp against mee for the profession of Gods blessed truth: onely, that I may obtaine Christ Iesus for my reward.

Ammonarion.

Ammonarion, Mercuria, Dyonisia with diuerse other godly women, would runne to the fire with their childzen, as to a ioyfull

full feast or banquet, thinking no greater gloze on earth then to suffer for the Gospel of Christ.

And thus should every man and woman (as they tender the welfare of their deere soules) resolve to suffer willingly, and beare patiently, whatsoever calamity may befall them in this heavenly Race: considering the torments of hell which by revolting they shall undergo, considering the ioyes of heauen, which they shall haue by patience: and considering what others haue done before them, as the Martyrs; and what Christ hath suffered for them, that so with perseuerance, holding out to the end, they may obtaine everlasting blisse.

The Merchant will through fire and water, suffering no repulse, that hee may haue his Binnace fraught with plenty of pure gold at the Indian haue, according to that of the Poet: *Impiger extremos cur-* Poet.
rit mercator ad Indos: per mare pauperiem
fugiens: per saxa, per ignes, id est: The painefull Merchant aduentureth to the forraine Indians, beyond the seas, through fire and water, fearing nothing that hee may es-

chew pouerty, and obtaine much treasure. Euen so, hee that will haue the Pinnace both of soule and body fraught with the siluer of all earthly prosperity, and with the gold of all celestiall felicity, must runne the Race that is set befoze him, with patience, leaping ouer the wall of all obliuious afflictions, perseuering till hee cometh at the happy hauens of heauen: that then hee (being more then conquerour in Christ Iesus) may triumph ouer death, hell, and damnation, saying with the Prophet: *Ero mors tua o mors, idest: O*

Hos. 13. 14. Death I will bee thy death, O graue I will be thy destruction: and with valiant Paul:

1. Cor. 15. Death, where is thy sting? hell, where is thy victory? Of necessity afflictions must meete with vs that runne in the high-way to heauen: *Pea* no man liuing can bee freed from them. All that will liue godly in

2. Tim. 3. 12. Christ Iesus, shall suffer persecution: wee must through many afflictions enter into the kingdome of God.

Act. 14. 22. Heb. 12. 6. 7. Whom the Lord loueth hee chastneth, and hee scourgeth euery sonne whom hee receiueth, wee are bastards and not sons, if wee bee free from afflictions.

Ego quos amo, arguo & castigo: id est: as ma- Apoc. 3. 19.
ny as I loue, I rebuke and chasten.

Qui diligitur, corripitur, id est: Hee that
is loued, is reprovved.

The Oxen that are appointed for the
slaughter, are let run in fat pastures; but
those that are not appointed for so terrible
an end, are daily wrought and subiect to
much trauell.

The barren tree is not beaten: but the
tree that is planted by the Rivers side, and
bringeth forth his fruite in due season, is
sorely shaken, and yearely beaten.

The stones that were for Salomons 1. King. 7.
Temple were squared and hewen before
they were laid in the building.

So euerie Christian (who is a liuely 1. Pet. 2. 5.
stone in this spirituall building, as saith
S. Peter) must bee hewen with the axe of
affliction, and squared with the saw of cor-
rection, before hee can bee receiued into
the triumphant Church, whereof Christ
Jesus is the head corner stone.

Ideo dominus quibusdam hic parcit non se- Gregory.
riendo, ut in eternum feriat: ideo hic ferit non
parcendo, ut in eternum parcat, id est: The
Lord spareth some for a time, that hee may

Luke 16.

punish them for euer; and hee chaſteneth ſome for a time, that hee may ſpare them for euer. Diues that was ſpared on earth was tormented in hell: and Lazarus that was corrected on earth, was ſpared in heauen.

For qui vult cum Chriſto conregnare in regno cœlorum, id eſt: Hee that will raigne with Chriſt in the Kingdome of heauen: muſt cum Chriſto compati in valle lacbrimarum, id eſt: muſt ſuffer with Chriſt in the vale of teares: qui vult conſequi, muſt ſequi: id eſt: hee that will obtaine Chriſt, muſt follow Chriſt: and hee that will follow Chriſt muſt take vp his crolle and follow him.

Luk. 24. 3.

Chriſt ſuffered before hee entred into glory: ſo muſt euery Chriſtian firſt ſuffer,

Ioh. 15. 20.

before hee can bee glorified: The ſeruant muſt not bee aboue his Maſter. *Si ergo*

2. Tim. 2.

12.

compatimur, conregnabimus: id eſt: If wee ſuffer with him, wee ſhall reigne with him.

Poet.

Dulcia non meruit, qui non gultauit amara: id eſt: He deſerueth not to taſt of the ſweet, that will not taſt of the ſower.

Iouinian.

Iouinian, a King, hauing two veſſels of wine in his pallace, the one ſweete wine, and

and the other solwe: Decreed that whosoever would taste of the swete wine, should first taste of the solwe: So whosoever will taste of the swete ioyes that run thzough the celestiall Paradise, must first, with Chzist, sup of the cup of salt teares of affliction.

No maruell therefore if the Prophet in generall saith: that many are the troubles Psal. 34. of the righteous. No maruell if hee compareth afflictions to waues of the Sea: for as one waue dasheth over the necke of another: so one affliction continually followeth another; For God is not like a waspe, that hauing stung once can sting no more: but there a plurality of crosses with God, hee can sting againe, and againe. As one sorrowfull messenger came to Iob after another; even so one affliction visiteth the Christian after another: as the viper leapt vpon Paul, and leapt off againe; even so afflictions leape vpon Gods seruants, and leape off againe. Act. 27.

Those therefore that run in the Race of godlinesse, must not think this strange, neither must they thinke themselves free from afflictions: for they are hedged in on every

euery side with sundry kinds of troubles, and haue thre deadly enemies continually warring against them.

1. Pet. 5.

Whereupon Iob calleth the life of man a warfare vpon earth, and that worthily: for we fight against thre mighty enemies: the Diuell, the World, and the Flesh: The first enemy that withstandeth vs in the way to heauen, is the Diuell, who in respect of his cruelty and might, is compared to a roaring Lyon: The Diuell like a roaring Lyon, goeth vp and downe, seeking whom hee may deuoure: The second enemy is the world, which is as subtile as the Diuell is powerfull, for by the profits and pleasures therein, it draweth many to the seruice of Satan. The third enemy, which is the Flesh, is no whit inferiour to either of them. For Cæsar being asked what was the greatest thing in the world to overcome, said: *Scipum vincere* to overcome a mans owne selfe, and his vntamed affections. It doth alway rebell against the good motions of the spirit: It is a Iudas to betray our soules into the hands of old Leuiathan.

The Prophecy must be fulfilled: I will
put

put enmity betweene thee, and the wo- Gen.3.15.
man, betweene thy seede, and her seede:
Therefore the Church of God, in this re-
spect, is called *Ecclesia militans*: a warring
Church: a Church that fighteth manfully
vnder the banner of Christ against the ad-
uersaries aboue-said.

No maruell therefore (our life being a
warfare) if this world bee called *Vallis la-
chrimarum*: a vale of teares: for afflictions
are so common, that we haue alwaies
cause to shed forth whole oceans of teares
with the Prophet Dauid, who (although
hee were a man according to Gods owne
heart) was a Pellicane in the wildernesse
of this world, whose nature is alwaies
to haue teares trickling downie her bill:
his teares were his meate and drinke:
Hee watred his bed with salt teares, Psal.6.
and washed his couch with continuall
weeping.

This is the state and condition of all I. Pet. 5.9
Gods children in this life, that will runne
the Race of Christianity: so that we may
conclude with Iob, and say: Man that is Iob.14.1.
borne of a woman is of short continuace,
and is full of trouble.

Seeing

Seeing then that we are bozne to tra-
nell, as the bird to flying, let vs arme our
selues with patience, let vs possesse our
soules with patience, and let vs runne the
Race that is set befoze vs with patience:
Knowing that *Non sunt condigne passionēs,*
&c. that the passions that we can suffer in
this world, are not worthy of the ioyes in
the world to come.

Ephes. 6. And seeing we are withstood in this
way by three mighty enemies, let vs, like
wise souldiers: Put on the whole Armour
of God: the helmet of hope, the brest-
plate of righteousness, the shield of faith,
the girdle of sincerity, the shoes of peace,
and let vs alway haue ready drawne the
sword of the Spirit, which is the word of
God, which is able to quench all the fiery
darts of Sathan, and slay the Dragon in
the deepe.

Rom. 8. 28. Moreover, let euery Christian (that
runneth in the race of godlinesse) know,
that as afflictions are by no meanes to bee
auoided, so are they necessary for the good
of Gods children. All things worke for
the best to them that loue God. And it is
good for mee (saith the Prophet) that I
haue

haue bene in trouble, for thereby haue I learned thy Law. For affliction to the godly *Medicina est non pœna, castigatio non damnatio*: i. is a curing medicine, not a destroying punishment: a profitable chastisement not a deuouring condemnation.

For diuers causes therefore both the Lord suffer his deere childzen to be afflicted.

First, to weane and win them from the lous of this wicked world: for in prosperitie we are ready to be forgetfull of God, and of our selues also: we are ready (with the deafe Adder) to stop our eares at the voyce of the Charmer, charme hee neuer so wisely: The word is ready to ouer-grow the cozne, and the flesh ready to domineere ouer the Spirit: But by afflictions we are brought to hate that which befoze we loued, and to embrace that which befoze we loathed. Well therefore saith Gregory: *Aurem cordis tribulatio aperit, quam sæpe prosperitas huius mundi claudit, id est: Tribulation doth open the eare of the heart, which worldly prosperity doth may times shut.*

As Antiochus in his prosperity thought himselfe

2. Mack. 9.

himselfe equall with God, yea aboue God; but hauing a fall out of his Chariot, and being in aduersity, hee sung a new song, saying: *Iustum est hominem mortalem subditum esse Deo, id est*: O! it is meete and requisite for mortall man to bee subiect to the immortall God. So Alexander being hurt with an arrow, said: *Homines dicunt me esse filium Iouis, sed sagitta hac probat me esse mortalem, id est*: Men say that I am the sonne of Iupiter, but this arrow proueth mee to bee but a mortall man.

Dan. 4. 34.

So Nebuchadnezzar proudly bannted himselfe against the Lord of Hosts in his prosperity: But when the Lord tooke him to taske, metamorphosing this proud king into a base beast, then could hee say: That the Lord was able to abase all those that walke in pride.

1. Cor. 11.

32.

Thus therefore doth the Lord chasten vs in this world, that wee may neither bee intangled with the loue of this world: Nor bee condemned with this world.

For as the Nurse to weane her child from thirsting after her milk, doth annoint her teat with Aloes, as some such bitter thing: Euen so our heavenly Father, to weane

weane vs from the pleasure of this wicked world, doth send vs many sharpe afflictions in this world.

Secondly, the Lord suffereth vs to bee afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue I learned to keepe thy Law. The rod (saith Salomon) bringeth wisdome. 2
Psal. 119.
67.
Prou. 29.

As the rod of Moses, striking the stony Rockes caused whole Riuer of water to flow there-from. So the Lord striking vpon our stony hearts, with the rod of affliction, causeth vs to shed forth buckets of teares for our sinnes committed. Deut. 8.

Aduersa corporis, anima remedio sunt: agritudo carnem vulnerat, sed mentem curat: id est. The affliction of the body is wholesome Physicke for the soule: it killeth the flesh, but cureth the Spirit, it woundeth the outward man, but reniueth the inward. *Cum infirmor, tunc fortior sum: i.* when I am weake, then I am strong. Isod.
2. Cor. 12.
10.

Afflictions therefore may bee fitly compared to a Goldsmiths Forge, which tryeth the pure Gold, from the impure dross.

It is like a purgation which expelleth corrupt humours from the Body.

It is like a Shepheard's croke, where by the Lord doth bring againe his wandring sheepe to the fold.

Jerem. I.

It is called of the Prophet, *Virga vigilans*: i. a watchfull rod, a rod that keepeth men in continuall watchfulnesse.

Luk. 15.

The Prodigall child, that wandred far in the by-waies of sin, by this sheep-croke was brought backe againe to his fathers house: So the Lord by this meanes doth bring home many that haue erred from the way of truth, and wearied themselves in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloued child, but will immediately wash the same away. So our heauenly Father cannot endure the blemish of sinne vpon the face of his deere children, but hee will wash it presently away with the water of affliction: If thou sinnest to day hee afflicteth to morrow.

Thirdly, the Lord suffereth vs to bee afflicted, that wee may the more earnestly call vpon him; and the more speedily seeke vnto

unto him. *Mala quæ nos hic premunt, citius
ad Deum ire cōpellunt: i. Adversity that op-
presseth vs here in this world, doth make
vs swiftly and speedily run to the Lord.*

Gregory.

Lord in their streights they sought thee:
Susanna being ready to bee put to death,
Cryed out to the Lord. The Prophet Io-
nas being in the Whales belly, powred
out his prayers to the Lord. David in ma-
ny of his Psalmes, being in trouble, called
vpon the name of the Lord; especially in
the 130 Psal. *De profundis clamavi ad te Do-
mine, Domine exaudi vocem meam: id est,*
Out of the deepe haue I cryed vnto thee,
O Lord: Lord heare my voyce, &c.

Esay. 26.

16.

Dan. 13. 4.

Jonas 2. 1.

Psal. 130.

1. 2.

So the prodigall child being in a streight,
sought to his father, desiring him to make
him but as one of his hired seruants.

Luk. 15. 19

So the Disciples, when the ship was
ready to suffer naufrage, by reason of the
tempest, awaked their Maister, saying:
Lord saue vs, we perish.

Mat. 14. 30

So Peter being ready to sinke, cried out
to Christ, saying: Maister saue me. There-
fore, that men may bee compelled to seeke
the Lord, hee sendeth afflictions vpon
them, according to that of good S. Augu-



stine

Augustine *stine: A Deo premuntur iusti, ut pressi, clamant; clamantes, exaudiantur; exauditi, glorificent eum: id est, Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, hee may heare them: and hearing them, hee may deliuer them; and deliuering them, may be glorified of them.*

4

Fourthly, the Lord doth suffer vs to be afflicted, thereby to try vs, whether wee will depart from him in time of trouble, yea or no.

And thus was Iob tryed of the Lord: For though the Lord had permitted Satan to tempt him, his enemies to vndoe him, his children (by sudden death) to be taken from him, his body to bee afflicted from top to toe with byles, botches, and sores, hauing no sound part throughout: his wife to bee an occasion of offence vnto him, who in these his distresses should haue bene a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker: yea he was so farre from mistrusting in God, as he sayd: Though the Lord killed him, yet would he put his trust in him: and so farre from murmuring against

gainst him, or cursing him, as with admirable patience in them, he blessed y^e Lord for them, saying on this heavenly manner: The Lord giueth, and the Lord taketh away; blessed be the name of the Lord. Iob. i.

Thus were the Apostles and holy Martyrs tryed, who were so farre from recantation, as they willingly chose to lose their liues in tribulation. And thus were the three childzen tryed in the furnace.

By affliction are the childzen of the Lord and the sonnes of Belial discerned: Euen Eccles. i. as crased vessels will breake in peeces when they come to the fire, and the sound onely hold out: So the wicked (like counterfeits) will betray themselues, when they come to the sagot, and the godly onely stand to it; as wee reade in the Gospel of S. Luke: They depart from him in the Luk. 8. 13. time of tribulation. Many will (with Peter) vow to follow Christ Iesus, and to sticke close to him: but when they come to Pilats hall, a filly Maide will make them forsweare him.

The Lord therefore afflicteth vs to try our Faith, our Patience, our Hope, and other vertues.

Faith.

Faith is exercised in affliction, by considering the causes of Gods permission, and by believing most assuredly his promises concerning our deliuerance.

Hope.

Hope is exercised in affliction, by assuring our selues of the rewards promised to all those that suffer patiently.

Loue.

Loue is exercised in affliction, by considering the loue of Christ in suffering for vs: and thereby we are prouoked to suffer for him againe.

Obediēce.

Obedience is exercised in affliction, by conforiming our wils to the will of Christ, saying with Christ: Not as wee will, but as thou wilt, o Lord God of Hosts.

Patience.

Patience is exercised in affliction, by suffering quietly, willingly and cheeresully, and by welcomming them sent of God for our good.

Humility.

Humility is exercised in affliction, by abasing our selues in the sight of God, acknowledging that they are but as fleabtings in respect of the torments of Hell, which by our lewd lines for euermore we haue deserued.

5

Fifthly, the Lord suffereth vs to be afflicted in this world, that the greatnesse of his

his power, and the infinitenesse of his mercy might bee shewne in the deliuey of vs.

We reade in the Gospell of Iohn, that the Apostles hauing asked our Saviour the reason why the man was borne blind, hee answereth them; Not for his fathers, Ioh. 9. 2. 3. nor for his owne sin, but that the workes of God should be shewne on him: From which wee may truely gather thus much; namely, that the man was borne blind, especially to this end, that our Saviour might haue occasion to shew the greatnesse of his power in curing him.

Againe in the same Gospel, we read that Lazarus dyed to this end, that God might be glorified in raising him from death. Iohn. 11. The wonderfull power of the Lord was shewed in the deliuey of the three Children from fire, by his Angel: of Ionas from drowning, by the Whale: of Susanna from death, by Daniel: of Daniel from the Lyons, by his owne immediate power: of Eliah from staruing, by the Ravens: And our most gracious soueraigne Lord, King Iames, from the sword in Scotland, and from the Powder-treason in England, by

his extraordinary fauour, and wonderfull loue, which hee had to this his gracious seruant: which the Lord in mercy vouchsafe vnto him, and his Royall Progeny for euermore.

Thus the Lord bringeth men into deepe afflictions, that his power might bee shewne in bringing them out againe: *Domina deducit ad inferos, & reducit: i.* The Lord bringeth to hell, and bringeth backe againe: to great afflictions, and out of them againe: *Vna eademque manus, vulnus, aperitque tulit:* The same hand that woundeth, the same hand cureth: *Vulnerat, & medetur: percutit, & sanum reddit: id est,* Hee maketh the wound, and bindeth it vp: hee smiteth, and his hand maketh whole. So that howsoeuer many are the troubles of the righteous in their journey to Heauen, yet the Lord powerfully in his good time deliuereth them out of all, if hee seeth it best for their good: or otherwise, suffering for the testimony of the truth, and the glory of his name, they shall change this life for a better.

Thus haue I somewhat largely spoken of Afflictions, both in regard of
their

their necessity, as they cannot be shifted of any that run in the way of Godlinesse, as also in regard of their conueniency, being more helpe then hinderance in this spirituall iourney, that so we may make good vse of them, when it shall please the Lord to send them.

And thus much shall suffice for this third point: namely, for perseuerance in this course of godlinesse, beseeching the Lord of his goodnesse, to giue vs grace, that wee may not shrinke backe for feare of afflictions, but wade throught with patience, holding out in this Race to the end of our Race.

So run that yee may obtaine.

Text:

The third thing in order to bee spoken of, is *Premium promissum*: id est, the promised reward: But before I enter into the handling thereof, one thing necessarily must be obserued, and that worthy of annotation.

The Apostle saith not heere: Seeme so to run that yee may obtaine: or make an outward shew of running: But So runne that yee may obtaine.

In which speech hee excludeth all hypo-

crisse, and banisheth all counterfeited godli-
 nesse from this Christian Race: For in
 this visible Church there are many that
 outwardly professe Christ, but inwardly
 serue Belial: Christians in name, but Re-
 probates in deed: Saints in shew, but di-
 uels in conuersation. Many Hypocrites
 there are, like painted Sepulchres, dissem-
 bling Pharisees, faire without, but soules
 within: Lambes in apparition, but
 Wolves in condition: *Oves habitu* (as
 saith Saint Bernard) *Vulpes actu, & cru-*
delitate lupi: id est, Sheepe in shew, For-
 es in deed, and Wolves in cruelty. *Mon-*
te sub agnina latitat mens sepe lupina: id est,
 They haue Lambes skins, but Wolves
 hearts. Pea howsoeuer they seeme to bee
 members of Christs Body, courteous and
 kinde to the flocke of Iesus, zealous louers
 & earnest embracers of the sincere milke of
 the word, running in the path of true god-
 lineesse: yet neuerthelesse they are a gene-
 ration of Vipers, of whom the Euangelist
 speaketh, ready to sucke out the very heart
 blood of the Saints of God, and rend them
 in peeces like rauening Wolves: they
 haue *Melin ore, felin corde*: id est, Vony in
 their

Bernard.

Poet.

Math. 3.7.

their mouths, but gall in their hearts: sug-
 gred words to intrap, but poisoned hearts
 to torment: carrying themselves like Iu-
 das, who saluted his maister with a kisse,
 hauing the poyson of Aspes lying vnder
 his lips: For *Quando bonum ore faris, ma-* Poet.
la corde tamen meditaris, osculaque Domino
Iudas dedit, hac mihi tu das: id est, When
 men speake well, and thinke ill, their
 kindenesse is treason, as was the kisse of
 Iudas. And for all other enmities in the
 world, this is the greatest, as saith Cassi-
 odorus: *Grauiſſimum inimicitie est genus,* Cassiod. in
corde aduersarios, & lingua simulare deuotos: Psal.
id est, This is a most grievous kinde of
 enmity, when men pretend much love
 in tongue, and beare much more malice in
 heart.

These cursed Hypocrites, these dissem-
 bling Hell-hounds, and these venomous
 Wipers, are the very pictures of the Di-
 uell, and liuely representations of the old
 Serpent: For as the Diuell lieth, cog-
 geth, counterfeiteth and dissembleth: so
 do these.

The subtil Serpent pretended great
 kindnesse to our first parents, counselling
 them

them to eate of the forbidden fruit, that so they might see, and bee as Gods; but hee intended their euerlasting destruction: so these crafty Foxes seeme to bee charitable Christians, and to giue good counsel wheresosuer they become; but yet they deuoure Widowes houses and that vnder colour of long prayers.

Mat. 23. 14

The subtil Serpent seemeth to bee an Angell of light, but yet hee is a Diuell of darknesse, fettered with the chaines of euerlasting darkenesse. So these Apes of the Diuell, doe beare an outward shew of holinesse and purity: yet they are Wells without water, and cloudes carryed about with euery tempest, to whom the blacke darknesse is reserued for euer.

Apoc. 20. 1

2. Pet. 2. 17

These Hypocriticall mocke-gods may fitly be compared to Idols: For as an Idol hath an outward shape of a liuing man, but yet hath no life at all within it: So Hypocrites seeme to liue by the life of grace: yet are they dead in sinne, and rotted in corruption. They are new vpstart Cyants, hauing two faces vnder one hood: they come neere vnto God with their mouthes, and honour the Lord with their

Holgot. in
Sap.

Esay. 29.
13.

their lips, but their hearts are farre removed from him. *Deum laudant in tympano, sed non in choro*: i. They praise the Lord in the Taboz, but not in the daunce: they serue God in shew, but not in truth: they beare (with the Figge-tree) great store of leaues, but no fruit at all.

But alas, alas, these Hypocrites (that thus deceiue themselves, having their reward on earth, which they through vaine-glozy, greedily looke for at the hands of men) shall neuer obtaine a Crowne of righteousness, beeing altogether vnrighteous, but they shall haue their portion *Mat. 24-54* with Hypocrites, where shall be weeping, wailing, and gnashing of teeth. For the Lord abhorreth all hollow hearts, and double tongues, all outward Oblations and burnt Sacrifices, all outward shew and hypocriticall worship; hee is a Spirit, and hee will spue all such out of his mouth, as worship him not in Spirit and Truth. *Simulata sanctitas, duplex iniquitas*: i. Counterfeit godlinesse is so farre from holinesse, as it is double vngodlinesse. I say therefore vnto thee with S. Chrysostome: *Chrysost.*
Aut esto quod appares, aut appare quod es: i.

Either

Either be as thou seemest, or seeme as thou art.

It is not seeming, but beeing that shall go for pay: *Non auditores, sed factores legis iustificabuntur*: id est, Not the hearers, but the doers of the law shall be iustified: *Nec eandem profitentes, sed eidem obediētes glorificabuntur*: id est, Not professors, but performers shall be glorified.

Woe therefore to all Hypocriticall Docke-gods, that run not in the Race of Christianity, as they boast themselves by profession; they shall roare at the gates of heauen, and say: Lord, Lord, haue we not by thy name prophesied? and by thy name cast out Diuels? and by thy name done many good workes? haue wee not professed thy Gospell, and borne the name of thine? But because they did not the will of our Heauenly Father, our Saviour shall send them packing to Hell, with a *Nescio vos*: professing on this manner vnto them: I neuer knew you, depart from mee yee workers of Iniquity. O yee viperous Serpents, O yee generation of vipers, how shall yee escape the iudgement of hell?

Math. 7. 22.
23.

Mat. 23. 33

Let

Let euery Christian therefore beware of the leauen of the Pharisees, which is Hypocrisie. Beware of false Prophets, which come vnto you in Sheepes Cloa- Math. 7.16
thing, but inwardly are rauening Wolues: 17.
ye shall know them by their fruits: doe men gather grapes of thornes, or figges of thistles?

Walke wisely towards them that are Col. 4.5.
without, redeeming the time, for the daies are euill.

That you may therefore pzeuent the damned traditions of this diuellish breed, I say vnto you, as our Sauour said vnto his Apostles a litle before his passion: Be- Mat. 24.25
hold I haue told you before.

Let euery Christian therefore (avoiding all counterfeite and hypocriticall profession) runne in the Race of godlinesse, seruing the Lord with all his heart, with all his soule, with all his strength, in holinesse and righteousness all the dayes of his life.

God calleth for our hearts: My sonne Prou. 23.
giue mee thy heart: The Lord (as saith 26.
Saint Augustine) *Quia totum fecit, totum* Augustine
exigit: id est, Because hee made all, hee
will

will haue all : not a peece of the heart, no; a roome in thy heart, but the whole heart : For the Lord is a iealous God ; and as a iealous husband cannot indure that his wife should giue her heart, or any part thereof, to any other man : so the Lord cannot abide that wee should giue any part of our heart from him : Hee calleth not for a stony heart, no; for a double heart; but for a fleshy heart, a heart purged by faith in Christ Iesus, bathed in the blood of the Lambe, and thoroughly cleansed by the fire of the Spirit : not an old heart, neither a corrupted heart but a new heart, & a new Spirit : for which the Prophet Dauid begged : Create in me a new heart, O God, and renew a right spirit within me.

Rom. 12. 2. Let vs therefore (I beseech you brethren, by the mercies of God) giue vp our bodies, a liuing Sacrifice, holy and acceptable vnto God; which is our reasonable seruing of God: and let vs not fashion our selues like to this world : but let vs bee changed by the renewing of our minde.

In stead of dead beasts, let vs giue vp our bodies, which are liuely sacrifices :
And

And in stead of the blond of beasts, which was but a shadow, and pleased not God of it selfe, let vs giue by the acceptable sacrifice of the spirituall man, framed by faith, to godlinesse of life: Let vs sanctifie the Lord God in our hearts, who daily calleth for our hearts: let vs say with Dauid: My soule praise thou the Lord, and all that is within mee, praise his holy name: Let vs praise him in his Sanctuary, and in the firmament of his power: let vs praise him in his mighty acts, and according to his excellent greatnesse: let vs praise him in the sound of a trumpet, vpon the Violl and Harpe: yea let euery thing that hath breath praise the Lord: And that not onely in word, and in tongue, but in deed, and in truth: not in outward shew and profession only, but in our pure lines, and holy conuersations: that so running in the Race of Godlinesse to the end of our liues, wee may bee blessed for ever: and glorifying the Lord God by our holy conuersations in this world, wee may bee eternally glorified of the Lord our God in the world to come.

1. Pet. 3.

23.

Psal. 103.

1.

Text.

So run that yee may obtaine.

3

The last thing to bee obserued in this heavenly Race, is *Premium promissum*, The promised reward, to all those that runne lawfully: so great a reward it is, as should stirre vp every Christian to run in the race of Godlinesse.

If the King of his Princely bounty, would offer 100000 pounds to him that should first come at a miles end: would not thousands hazard their liues, and aduenture a surfeit willingly, that they may obtaine the same? But the Lord hath offered vs a kingdome: Yea it is the pleasure of our heavenly Father to give vs a Kingdome: an habitation not made with hands, nor purchased with gold and siluer, but with the bloud of the Immaculate Lambe: And shall not wee labour and straine our selues with might and maine, to runne the Race that is appointed for vs? How will men toile and moile for a little worldly trash? How will men vse all their wits, and bend all their studies to bee worldly rich? Alas, these are as doing in respect of this reward: shall wee not therefore much more labour for the

Luke 12.

Heb. 13. 14

1. Pet. 1. 18

the meate that shall neuer perish, and for this glorious reward that shall neuer bee taken from vs:

The greatnesse of this reward is painted out vnto vs in the holy Scriptures, by the diuersity, and greatnesse of the names the reof.

For first it is called by the name of *Regnum celorum*: i. The Kingdome of heauen: For there they enjoy great liberty, honor, power, pleasure, glory, and all good things whatsoeuer.

1

Secondly, it is called by the name of *Regnum Dei & Christi*: i. est: The Kingdome of God and of Christ: because that Iesus Christ (having overcome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) doth rule there and gouerne his Church triumphant with heauenly peace, and everlasting tranquillity.

2

Ephes. 5. 27.

Thirdly, it is called by the name of *Paradisus*: i. est: Paradise: in respect of the abundant plenty of all good and pleasant things, which the Saints can either wish or possibly desire.

3

Luk. 23.

Fourthly, it is called by the name of

4

F

Cælum

2. Cor. 12.

Coelum tertium, id est: the third heauen: which is called *Coelum Empyreum*, i. *igneum*: not in respect of fire, but in respect of the glorious light that shineth therein: For it is *Situ altissimum*, *quantitate maximum*, *naturâ purissimum*, *luce plenissimum*, *capacitate amplissimum*: id est: High in scituation, great in quantity, pure in nature, full of light, and exceeding large: Able to receiue ten thousand times more persons, then there are drops of water in the sea, or sand lying by the shore.

5
Apoc. 21.
10.

Fiftly, it is called by the name of *Sancta Cinitas*: an holy City, built with most pretious Pearles: because the company that dwell therein are holy and pure; shining in holinesse, and glistering in purity, as the portals of the burnish Sun.

6

Sixtly, it is called by the name of *Summa beatitudo*: inestimable blessednesse: Because the Saints inioy the full pzenence of the blessed Trinitie, wherein true blisse consisteth.

7

Seuenthly, it is called by the name of *Vita aterna*: Life euerlasting: because there shall bee no more death, no lamentation, no more crying no sorrow; but the Saints shall

shall enjoy these blessed ioyes, so long as
God shall be God, which is for euerla-
sting. This is the reward promised to all
those that will ronne in the Race of god-
linesse: holding out to the end. A large re-
ward, & no man knoweth it, but he that in-
joyeth it.

*Ad id magnæ est, quod nequit nume-
rari, adeo præstiosæ, quod nequit comparari, adeo
inestimabilis, quod nequit terminari.* So great is
this reward, as it cannot be humbled: so
precious as it cannot be valued: so lasting,
as it is everlasting: it is great without
quantity, stood without quality, infinite,
without numbers, everlasting without end.

So great is this reward, as neither eye
hath scene, nor ear hath heard of the like,
neither can it be expressed of the heart

i. Cor. i;

of man. *Quod præparauit* (saith S. Augu-
stine) *Diligentibus se* Doms, *fide non capitur,*

Augustine

spe non attingitur, charitate non comprehenditur,

desiderio non transgredimur, adquire non

est, estimari non potest, id est: That which the

Lord hath prepared for those that loue and

feare his name, is not fully detained to by
faith, neither fully retained by hope, nei-
ther fully contained by charity, it farre sur-
passeth the desires of men and Angels: it

inimici

F 2

may

Bernard.

may in some measure be obtained, but valued it can never be. *Deus* (saith S. Bernard) *Est mel in ore melos in aere, & in bilis in corde, id est: God is honey in the mouth, melody in the ear, and joy in the heart. Ibi nihil in ore quod sit in ore, nihil in aere quod appetatur, id est: non est in ore quod sit in ore, non est in aere quod sit in aere, non est in corde quod sit in corde. In heaven there is nothing that may seeme fulsome or loathsome, out of heaven there is nothing that may be wished or desired (for then were there no perfection in heaven) *Perfektum est, quod nihil habet in se, id est: There is perfection, where there is no addition, there the thing is itself, the law, the equity, and possession eternally.**

Augustine

S. Augustine speaking of the joys of heaven, saith thus. *Ibi letitia sine tristitia, locus sine dolore, lux sine tenebris: ibi inuentus semper viget, non unquam senescit: ibi dolor nunquam sentitur, nec gemitus unquam auditur: ibi tristitia nunquam videtur, sed eternum gaudium possidetur, id est: There is mirth without moene, place without paine, life without labour, light without darkenes: there youth alway flourisheth, and never decayeth: there is no torment*

torment felt, no howling heard, no sorrow scene, but possession of eueralting ioyes.

Ibi est summa, & certa tranquillitas, tran- Augustine
quilla felicitas, felix eternitas, aterna beatitu-
do, & beata Trinitas, id est: There is great
 tranquillity, tranquill felicity, happy eter-
 nity, eueralting blessednesse, and the bles-
 sed Trinity. *O gaudium, super gaudium, vin-* Augustine
cens omne gaudium, extra quod non est gaudi-
um, quando intrabo in te, ut Deum meum vi-
deam, qui habitat in te? id est: O ioy aboue all
 ioyes, farre surpassing all ioyes, without
 which there is no ioy: When shall I enter
 into thee, that I may see my God that
 dwelleth in thee?

This holy man Augustine, considering Augustine
 the greatnesse of the ioyes of heauen, saith
 on this manner: *Facilius exponi potest quid*
non sit in caelo, quam quid sit in caelo: id est: A
 man may sooner tell what is not in heauen,
 then what is in heauen: for the ioyes which
 are there, are innumerable.

Even as a learned Geometrician, fin-
 ding Hercules his footes length vpon the
 high hill Olympus, drew out his whole pi-
 cture by the proportion of the same, though
 farre vnequall to it: so wee may gesse at the

greatnesse of the ioyes of heauen, though farre vnequall to them.

As the Queene of Sheba, hauing heard the wisdom of Salomon which before she belæued not, said to Salomon: Loe the one halfe was not told me: So the Saints of God, inioying the vnspækeable ioyes of heauen, may say: It is true which wee haue heard concerning the ioyes of heauen by the mouth of preaching Ministers, but loe, the thousand part of them was not told vnto vs.

The greatnes of these ioyes do appeare in the entertainment of the faithfull seruant into ioyes by our Lord Iesus, saying: Enter into thy Masters ioy: Our Saviour saith not, Let thy Masters ioy enter into thee: but Enter thou into it: shewing vnto vs, that the ioyes of heauen are so many, as the thousand part of them cannot bee contained in the soule of man.

Thus at large haue I spoken of this reward, the moze to allure all men to run in the Race of Christianity, which is the High-way to this glorious reward.

Four things there are, that being well considered, are excellent motives to cause

men

men to leane the broad way of iniquity, and to betake themselves to runne in this Race Celestiall: The day of death: The day of doome: The ioyes of heauen, and the torments of hell.

Let every Christian therefore (as hee tendzeth his euerlasting saluation) cast his eyes vpon this reward, and run in the race of godlinesse, so long as life shall last, that whensoever it shall please the Lord to call him out of the bale of Teares, hee may (hauing his name written in the booke of Life) bee welcomed into his Masters ioy, with this blessed haruest song: Come thou blessed of my Father, inherite the Kingdom prepared for thee from the beginning of the world: To the which thrice blessed Kingdome, he vying vs that hath so dearly bought vs, euen Iesus Christ the righteous, who hath taken away the sins of the world: To whom, with God the Father, and God the holy Ghost, three Persons, but one eternall and euerliuing God, wee ascribe both now and euer (as is most due) all power, glory, dominion and thankes-giving, Amen.

A Morning Prayer.

O Most glorious God, the Father of
our Lord Iesus Christ, and in him our
Father, the Fountaine of all our welfare,
and the giuer of all grace: wee thy pooze
childzen (according to our bounden duty)
are at this present assembled together be-
foze thee in prayer, to offer vp euen from
the ground of our hearts, the morning sa-
crifice of Thanksgiuing, for all thy louing
mercies, and tender kindneses whatsoe-
uer bestowed vpon vs. Wee highly blesse
thy Maiesty for Electing vs in thy Christ
to life eternall, befoze all woorlds, for Cre-
ating vs after thine owne most glorious
Image in purity & perfection of holinesse,
for Iustifying vs by the perfect obedience
of thy Son, for Sanctifying vs by thy ho-
ly Spirit; and for the hope that thou hast
giuen vs of our future Glorification with
thee hereafter in heauen: Wee also retorne
vnto thee all due and possible praise for pre-
serving vs hitherto of thine especiall good-
nesse, and mercy; supplying abundantly
all our necessities both in soule and in bo-

A Morning Prayer.

by: and at this present wee heartily magnify thy name for thy watchfull prouidence ouer vs this night, and for thy blessing vpon vs & ours, keeping vs from diuers dangers, that might iustly for our sinnes haue come vpon vs, both spirituall and corporall. What shall wee render vnto thee for all these thy mercies done vnto vs? what are wee that thou shouldst thus respect vs? or what are our deseraings, that thou shouldst thus esteeme vs? O vs (O Lord) to vs most miserable sinners, there nothing belongeth but shame and confusion: If thou (Lord) markest strictly what is done amisse, who is able to abide it? How farre doth thy mercy exceed thy iustice? The deepenesse of thy fauours towards vs? So vnsearcheable are they, as no man can expresse them, so vnutterable as no man can declare them.

And (most mercifull Father) wee humbly entreate for thy Christs sake the continuance of these mercies towards vs: blesse vs this day & ever with thy heauenly protection and benediction, guide vs by thine owne Spirit into all godlinesse, that wee may profitably, and conscionably walke
before

A Morning Prayer.

bestow thee in our vocations both generall
and perticular: blesse vs in the house, and
blesse vs in the field, blesse vs in the bas-
ket, and blesse vs in the store, blesse vs in
our out-goings, and in our comings in,
compasse vs on every side with thy mer-
cies, guard thine Angels round about vs,
keepe vs from the euill of this world, and
euery work of darkenes; and sanctifie both
our soules and bodies with thy feare to thy
seruice, that as heretofore we haue serued
the Diuell and the World by prophanes,
so euer hereafter (redēming the time) we
may apply our selues vnto holinesse.

To which end we most earnestly craue
(O heauenly Father) the presence of thy
Spirit alwaies to direct vs, the powerfull
Preaching of thy Gospell alwaies to in-
struct vs, the holy vse of thy Sacraments
alwaies to confirme vs, that (all heresy &
ungodlinesse remoued farre from vs) by
these meanes sanctified vnto vs, we may
glorify thy holy name by our holy conuer-
sations in this life, and bee glorified of thee
euertlastingly in the life to come.

And because (by reason of our sins) in
need of thy mercies we haue deserued thy
furious

A Mofhing Prayer.

furious indignation againſt vs: wee therefore ſeriously beg at the throne of thy mercy, in the meritorious mediation of Jeſus Chriſt, that thou wouldeſt remoue far from vs and our Land, all thy fearefull and heauy iudgements whatſoener; as ſamine, peſtilence, ſword, and the like; and giue vs all grace from the King to the beaſt, that wee may bee truly humbled for all our iniquities, that wee repenting vs of our euil, which is ſinne, thou maiſt bee pleaſed to repent thee of thy euill, which is, puniſhment for ſinne.

Hearc vs (O bleſſed Lord God) in theſe our Petitions, pardoning our ſinnes, and granting vnto vs all our requests, with all other thy graces that wee ſtand in neede of that may make for thy glory and the ſauing of our poore ſoules, at the diſmall day of Iudgement, and that for Chriſt Ieſus his ſake, to whom with thee and thy bleſſed Spirit, three glorious perſons, but one immortall God, wee deſire to re-
turne all poſſible praiſe, power,

Dominion, and Thankes gi-
uing, this morning and
euery day, everlaſting, Amen.

noh

A

An Euehing Prayer.

O Most gracious God, & in Iesus Christ
our most louing and most mercifull
Father, the Father of all mercies and God
of all consolations: wee thy poore seruants
do most humbly cast downe our selues be-
fore the throne of thy dreadfull Maiesty,
confessing and acknowledging our mani-
fold sins, from time to time most grieuou-
ly committed against thee, in thought,
word, and worke: O Lord our God, wee
must needes confesse with mourning and
sorrowing hearts & spirits, that wee were
all bozne in sin, all conceived in iniquity,
and that all our life hitherto hath beene
most fearefully corrupted and stained with
all manner of sinnefull transgressions, to
the great dishonour of thine owne Maie-
sty, to the great discomfort of our owne
soules, and to the euerlasting confusion
both of soule and body in thy iust iustice &
iudgement in the world to come. Yea (O
Lord) wee cannot but confesse that (so
soone as euer wee came into the world)
thou mightest iustly for our sinne haue taken
vs both body and soule, and giuen vs our
portion in the lake that burneth with fire
and brimstone, it is thy great mercy that
thou

An Evening Prayer.

thou hast spared vs hitherto, and not consumed vs from the face of the earth.

¶ To thee therefore (God of endless compassion) wee most miserable wretches make our piteous mone: to thee in Christ Iesus; wee come now for mercy: heare vs, heale vs, helpe vs, and haue mercy vpon vs, pardon and forgive vs all our sins, let shine thy favourable countenance towards vs, and say vnto our soules that thou art our saluation.

¶ Thou hast promised in thy holy and heavenly word, that a broken & contrite heart thou wilt not despise: Fulfill therefore now (O Lord) this thy gracious promise to vs, that are weary and laden with the afflictments of sinne, and that offer vp our prayers with groanes that cannot bee expressed.

¶ What (O Lord) in the blood of Iesus Christ, make vs cleane within & without, by thy sanctifying & renewing grace, preserve vs both in body and soule from guilt & punishment of all our ill doings, assure our consciences of the same by faith, and seate vs by thy good Spirit to the day of redemption. And (heavenly Father) we

humbly

humbly intreate thee to worke thy good
worke in euery soule of vs, to giue vs faith
in thy promises, zeale to thy glory, loue to
thy truth, obedience to thy will, care and
conscience to walke by right before thee in
all our waies, and to offer for our soules
and bodies a lively sacrifice to the seruice
of thy Maiesty in holinesse all the daies of
our life to come.

And in these our prayers we craue also
(at thy mercifull hands) thy gracious ble-
ssings for all thy faithfull children and elect
persons, whersoeuer dispersed, and howe-
soever distressed vpon the face of the earth;
& more especially for these thy Churches
amongst vs of great Britaine, France, and
Ireland: replenish the Kinges most excellent
Maiesty with all necessary graces meete
for so worthy a Personage: Sanctifie the
heart of our gracious Quene, so shall thy
Maiesty take pleasure in her beauty: re-
double thy gracious Spirit vpon our most
hopefull Prince, & multiply thy blessings
vpon all their royall Issue. Bless all the
nobility of our Land, all the reuerend
Clergy from the highest to the lowest, all
of the ciuill Magistracy, all schooles of
learning

An Evening Prayer.

learning, with the two Universities of Cambridge and Oxford, and all the Commons of this Realme: the w^{ch} pittie vpon all thine that are in any kinde of tribulation or affliction, especially vpon all those that suffer persecution for thy Gospels truth: comfort all those that lye languishing in spirit, soule-sicke at the heart, for remouing of their sinnes; say vnto their soules, that thou art their redemption.

Blesse mozeouer (wee beseech thee) all that are deere and neere vnto vs in the flesh, as are our parents, father, and mother, brother, and sister and kinsfolke, together with our deere friends and Christian acquaintance, absent or present: Lord bee present with them, and keepe them as the apple of thine owne eye from euery euill worke and way, to thy euerlasting kingdome and saluation.

And (holie Father) wee finally entreate thee to redouble thy gracious blessings vpon euery one of vs, at this time humbled in prayer before thee: blesse vs bodily and spiritually; giue vnto our bodies comfortable rest and sleep, that so we may be the fitter to do the works of our severall vocations before

An Evening Prayer.

before thee: and grant vnto our soules the
 continuall assistance of thy grace, that they
 may neuer sleepe in sin, but that they may
 bee alwaies waking and waiting for the
 coming of our Lord Iesus to iudgement,
 that so soule and body may bee preserved
 from the euill of sinne in this life, and from
 the euill of damnation in the world to
 come, and that for Christ Iesus his sake our
 sole Saviour and onely Redeemer; to
 whom with thee and thy blessed Spirit,
 three glorious Persons, but one Essential
 God, wee offer vp all possible Thankes gi-
 uing and praise, this Evening and euerla-
 sting: Amen.

FINIS.

Errata:

Page 6. line. 9. reade *curfore* for *curfori*. p. 11. l. 11.
 r. abraze for brasse: p. 23. l. 12. r. fortitudine for
 foruidine: p. 31. l. 6. r. Daminiis. for Dominus: p. 35.
 l. 2. r. tentari for tentant: p. 40. l. 4. r. erigite for erigete:
 p. 42. l. 7. r. Butcherers for Butchers: p. 114. l. 13. r. vere
 for vere: p. 114. l. 13. r. land for land: p. 114. l. 13. r. ripes
 for ripes: p. 114. l. 13. r. inuifibilem for inuifibilem:
 p. 48. l. 7. r. obuius for obliuious: p. 50. l. 26. r. sorts for
 vessels: p. 53. l. 4. r. militans for militans: p. 53. l. 16. r.
 remede for remedio.

2. They say of substance of God

3. They say of 3 persons

1. They forbid many things which is much to bind us to fathers

2. They forbid us to have this is much to bind us to fathers

3. They do not wish to us that they teach many things we can

which are not to be said now either by word or deed of script

truths or counsels

Of subscription says pay all.

3. Bishops not to be

The Bishop with some has to 2 communion looks as a man
compared for. 3. of A. who do